

Al-'Allāmah, Sālih al-Luhaydān

(hafīdhahullāh)

ON THE CRISIS IN EGYPT¹

SHAYKH SAYS:

“THE 'ULAMA DO NOT SAY THAT “NO ONE SHOULD BE ADVISED”, THE 'ULAMA DO NOT SAY THAT “NOBODY CAN ADDRESS THE ONE IN AUTHORITY”, THE 'ULAMA DO NOT SAY THAT IF THE ONE IN AUTHORITY ERRS YOU CANNOT SAY TO HIM, BETWEEN JUST YOU AND HIM, THAT “YOU HAVE ERRED.” HOWEVER, TO SPREAD THE MATTER THAT THE ONE IN AUTHORITY HAS ERRED AND TO SPREAD THIS SO THAT PEOPLE HEAR IT IN NEWSPAPERS AND CLUBS THEN DOES THIS ACHIEVE ANY BENEFIT? BY EXPERIENCE THIS DOES NOT ACHIEVE ANY BENEFIT.”

Question:

“Someone could say that: “you now compare 'Uthmān (radi Allāhu 'anhu), and Zubayr and Talhah (radi Allāhu 'anhum) [with the leaders today] and that this is an unjust comparison; because the blood of 'Uthmān and revolting against 'Uthmān cannot be compared to revolting against those who use iron against the people and torture them. So it is said that such a comparison is a completely unjust comparison, to compare 'Uthmān to those who prevent the Salāh or those who prevent the expression of Islām.” This is the first objection. The second objection says that: “why do the scholars of the Divine Legislation always address the people to keep quiet and not speak? Why does not the Shari' position address those [rulers] to fear Allāh regarding those people? Why does not the Shari' position address those [rulers] to allow the people to fulfil their deen? We're not even

¹ From the Shaykh's Q&A session on the Channel *al-Majd* dated Friday 4 February 2011 CE, /1 Rabī' al-Awwal 1432 AH, it can be downloaded here: <http://www.4cyc.com/play-oy2dY4xJGoo>

talking about their wealth and property which has been stolen, but at least to fulfil their deen and worship?!" I say Shaykh, that this is what the people say, so as you are our guest this is an opportunity to give some words so that the people can hear."

Answer from al-'Allāmah Sālih al-Luhaydān (hafidhahullāh):

The Prophet (*sallallāhu 'alayhi wassallam*) said that it is upon the Muslim to hear and obey even if his back is beaten and his wealth taken. It was said: "what if there are those who assume authority over us and demand rights from us yet do not give us our right?" The Prophet replied: "*Fulfil what is upon you and ask Allāh for what is owed to you.*" Can it be said that the Prophet (*sallallāhu 'alayhi wassallam*) did not reflect on the end results? **Are not the results of these revolutions and demonstrations bloodshed? Is not property destroyed? Are not fires ignited? And in many places that which is burned belongs to the Ummah or is wealth of other people. These movements result in transgression from a second direction and that it from the rulership and the rulership say that the reason for their transgression is the rebellion which the people have committed. Then blood is shed, property taken and events occur which should not happen. The 'Ulama do not prevent speaking, but some people, especially those who have their own agendas, do what they do in a way which is inappropriate.** The Prophet (*sallallāhu 'alayhi wassallam*) said: "*The best jihad is a word of truth with an unjust leader.*"² The people are not prevented from speaking, advising and clarifying however agitation, procuring people, causing banditry and destabilising people from their particular work. All of this is not hidden from the Legislator and the one who conveyed His Message. For this reason, giving advice is not prohibited, the Prophet mentioned when allegiance was pledged to him by those who embraced Islām he (*sallallāhu 'alayhi wassallam*) placed the condition on them: "*...to listen and obey, and give advice to every Muslim.*"

The 'Ulama do not prevent giving advice rather they prevent that which the Prophet (*sallallāhu 'alayhi wassallam*) prevented. The Munābadhah (opposition) which is intended in the hadeeth is referring to a challenge and the Prophet said: "*...until you see clear kufr about which you have form Allāh authoritative proof.*" This authoritative proof is not based on a person's desires, or based on an agreement of a group of people or based on the provocation of those who have their own lusts for what will result from the demonstrations. **Advising the one in authority is obligatory and it is upon the one in authority to accept the advice and if the Shari' matter**

² **Translator's note [AbdulHaq al-Ashanti]:** For a study of this narration refer to this brief study here: http://salafimanhaj.com/pdf/SalafiManhaj_JustWord

is clarified to him he should refer back to it and if he does not refer back to it should not be said that the one in authority should be agitated against and fought. For those in his companionship will defend him, then there will be bloodshed. The people were joyous when Saddam Hussain was taken to account in al-'Irāq yet what occurred in al-'Irāq after the fall of Saddam Hussain is no doubt, based on what is heard and conveyed everywhere, in regards to bloodshed and torture, are evils. However, can the evils which took place in al-'Irāq after the fall of Saddam Hussain be compared with the situation during Saddam's time? Although the demonstrations were not from the 'Irāqī people and rather it brought and sought to bring force which wanted certain aims and achieve some of them or all of them. Then, due to what occurs, Islamic countries become exposed to those states which lie in wait for it who then seek to [use the events] as a proof for their own aims and that is has come "in order to establish democracy and spread justice".³ For we have experienced, as have other people, the torture which has taken place. In Afghanistan when the Talibān were removed was justice, economic development and higher standards of living achieved? Or was it rather the case that blood was shed, freedoms were lost, tribulations escalated and calamities and evils spread far and wide in the country? There is no doubt that the people [from] the Western countries encouraged their [Afghān] jihad during the Soviet occupation of Afghanistan, so I do not understand why the matter has changed as it has, resulting in crimes.

It is inappropriate to hold the 'Ulama to account for that which they do not say or to avert their words to what they do not intend. The 'Ulama do not say that "no one should be advised", the 'Ulama do not say that "nobody can address the one in authority", the 'Ulama do not say that if the one in authority errs you cannot say to him, between just you and him, that "you have erred." However, to spread the matter that the one in authority has erred and to spread this so that people hear in newspapers and clubs then does this achieve any benefit? By experience this does not achieve any benefit. Rather, the unjust leader, who seeks to maintain his position, brings in those to sacrifice due to them harming his own interests and so as to protect his own interests. There is no doubt that what is now taking place in Egypt, and it appears that today is the tenth day, what has actually occurred? Public benefits have been denied, banks according to what I have heard have been out of work, even if they are interest-bearing banks people's interests have been disrupted. Masājid are not

³ **Translator's note [ʿAbdulHaq al-Ashanti]:** This is what has occurred, for initially the demonstrations were over food prices, then for Hosni Mubarak to stand down, then it was claimed that the demonstrations were actually all in order to establish the western democratic system which is found in America and Europe?!

open for Salāh as people have left them in order to march or the Masājīd are watched to see who goes into them and other such evils.

It is upon the Muslim to strive to supplicate to Allāh to uncover from all of the Islamic countries every scourge and to bless it with good adherence. For when people are in opulence, security and Allāh's safety the people will not lose this blessing except for a reason, for Allāh does not change a favour which He has favoured to a people unless the people change that which is in their own selves.